

## : Of fayth in the holy

*Trinitie.*

HERE is but one ly-  
uyng and true God,  
euerlastyng, without  
body, partes, or passi-  
ons, of infinite pow-  
er, wysdome, & good-  
nesse, the maker and  
preseruer of al things  
both visibie and inui-  
sible. And in vnitie of  
this Godhead there

be thre persons, of one substaunce, power, and  
eternitie, the father, the sonne, and the holy ghost

## Of the worde or sonne of God

which was made very man.

THE Sonne, which is the worde of the fa-  
ther, begotten from euerlastyng of the fa-  
ther, the very and eternall GOD, of one  
substaunce with the father, toke mans nature

At

in

# 4 Articles

in the womb of the blessed woman, of her substance, so that two persons, of two natures, that is to say the Godhead and the manhood, were joined together in one person, who can be divided, whereof is one child, very God, and very man, who truly suffered, was crucified, dead, and buried, to redeem us from all iniquity, and to be a sacrifice for all ungodly, but also for all good men.

3

Of the Ascension of Christ.  
After his resurrection, he ascended into heaven, and sitteth on the right hand of his Father, and shall come again to judge the living and the dead.

4

## Of the Resurrection of Christ.

Christ truly arose again from death, and he will raise his holy church, and all things, and shall come to the perfection of mans nature, and shall be glorified in heaven, and there shall all men be reunited to him, all men at the last day.

## Of the Holy Ghost.

The holy ghost, which proceedeth from the father and the son, is of the substance, majesty, and glory, with the father and the son, very and eternal God.

Of

# of religion.

5

## *Of the sufficiencie of the holy Scriptures* 6 for saluation.

**H**oly Scripture conteyneth all thinges  
necessarie to saluation: so that whatsoeuer  
is not read therein, nor may be proued ther-  
by, is not to be required of anye man, that it  
shoulde be beleued as an article of the fayth, or  
be thought requisite necessarie to saluation.  
In the name of holy Scripture, we do under-  
stande those Canonieall bookes of the olde and  
newe Testament, of whose aucthoritie was ne-  
uer any doubt in the Church.

## *Of the names and number of the* Canonieall Bookes.

Genesis.	The, 1. booke of Chroni.
Exodus.	The, 2. booke of Chroni.
Leuiticus.	The, 1. booke of Esdras.
Numerie.	The, 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The, 1. booke of Samuel.	Ecclesia, or preacher.
The, 2. booke of Samuel.	Cantica, or songes of Sa.
The, 1. booke of Kinges.	4. Prophetes the greater.
The, 2. booke of Kinges.	12. Prophetes the lesse.

A iii

And

in the wombe of the blessed virgin, of her substance; so that two whole and perfect natures, that is to say the Godhead and manhood, were ioyned together in one person, not to be diuided, whereof is one Christe, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not only for our original sinnes, but also for all actual sinnes of men.

3

Of the goyng downe of  
Christe to hell.

**A**S Christe died for vs, and was buried: so also it is to be beleued that he went downe into hell.

4

Of the Resurrection  
of Christe.

**C**hriste had truely arysen agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparterning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, untill he returne to iudge all men at the last day.

Of the holy ghost.

**T**he holy ghost, proceeding from the father and the sonne, is of one substance, maiestie, and glorie, with the father and the sonne, very and eternall God.

OF



# of religion. 5

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A iii

And

And the other booke (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowynge.

The third booke of Esdras, Baruch, the prophet.  
 The fourth booke of Esdras Song of the.3. children,  
 The booke of Tobias, The storie of Susanna.  
 The booke of Iudith. Of Bel and the Dragon.  
 The rest of the booke of The prayer of Manasses,  
 Hester, The.1. booke of Machab.  
 The booke of VVisdome. The.2. booke of Macha.  
 Iesus the sonne of Sirach.

All the booke of the newe Testament, as they are commonly receaued, we do receaue and accept them for Canonically.

### *Of the olde Testament.*

7

**T**HE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankynde by Christe, who is the onely mediatour betwene God and man, being both God and man. Wherefore they are not to be hearde whiche saigne that the olde fathers dyd looke onely for transitorie promises. Although the lawe geuen from

# of religion. 7

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

## Of the three Credes. 8

**T**HE three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonly called the Apostles Crede, ought throughly to be receaued and beleued: for they may be proued by mosse certayne warrauntes of holye scripture.

## Of originall or birth sinne. 9

**O** Riginall sinne standeth not in the following of Adam (as the Pelagians do baynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature inclined to euyll, so that the flesh lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damna.

damnation. And this infection of nature doth remaine, yea in them that are regenerated, whereby the luste of the fleshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdom, some sensualitie, some the affection, some the desyre of the fleshe, is not subject to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

10

### Of free wyll.

**T**HE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good workes, to sayth and calling vpon God: wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuentynge vs, that we may haue a good wyll, & workynge with vs, when we haue that good wyll.

11

### Of the iustification of man.

**W**E are accompted righteous before God, only for the merite of our Lord & saviour Iesus Christ, by faith, & not for our owne workes



# of religion.

9

workes or deseruynges. Wherefore, that we are iustified by fayth onely, is a most wholesome doctrine, and very full of comfort, as more largely is expessed in the Homilie of iustification.

## Of good workes.

12

**A**lbeit that good workes, whiche are the frutes of fayth, and solo we after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarily of a true and lively fayth, in so muche that by them, a lively fayth may be as evidently knowne, as a tree discerned by the fruit.

## Of workes before iustification.

13

**W**orkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Iesu Christ, neither do they make men meete to receaue grace, or (as the schole aucthours saye) deserue grace of congruittie: yea rather for that they are not done as God hath wylled and commaunded them to be done, we doubt not but they haue the nature of synne.

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Of

14

## Of workes of supererogation.

**V**oluntarie workes beydes, ouer and aboue Gods commaundementes, which they call workes of supererogatio, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: whereas Christe sayth playnly, when ye haue done al that are commaunded to you, say, we be vnprofitable seruantes.

15

## Of Christe alone without sinne.

**C**hriste in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from which he was clearely boyde, both in his flethe & in his sprite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, shoulde take away the sinnes of the worlde: and sinne, (as S. John sayeth) was not in hym. But al we the rest, (although baptized, and borne agayne in Christe) yet offende in many thinges, and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of

## Of sinne after Baptisme.

16

**N**O every deadly sinne willingly committed after baptisme, is sinne agaynst the holy ghost, and unpardonable. Wherefore, the graunt of repentaunce is not to be denyed to such as fall into sinne after baptisme. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of God (we may) aryse agayne and amend our lyues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denie the place of forgiveness to suche as truly repent.

## Of predestination and election.

17

**P**redestination to lyfe, is the everlastyng purpose of God, whereby (before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs, to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bring them by Christe to everlastyng saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpose by his spirite working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke

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the image of his onely begotten sonne Iesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlasting felicitie.

As the godly consyderation of predestination, and our eiection in Christe, is full of sweete, pleasaunt, and unspeakeable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifying the workes of the fleshe, & their earthly members, and drawing by their mynde to hygh and heauenly thinges, as well because it doth greatly establishe and confirme their sayth of eternall saluation to be enjoyed through Christ, as because it doth seruently kindle their loue towardes God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuyl doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set forth to vs in holy scripture: and in our doynges, that wyl of God is to be folowed, which we haue expresse declared vnto vs in the worde of God.



# of religion. 13

Of obtaynyng eternall saluation, on- 18  
ly by the name of Christe.

**T**hey also are to be had accursed, that presume to say, that every man shalbe saved by the lawe or sect which he profesleth, so that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holy scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be saved.

## Of the Church. 19

**T**he visiblle Church of Christe, is a congrega-  
tion of faythfull men, in the which the pure  
worde of God is preached, and the Sacra-  
mentes be duely ministred, accordyng to Christes  
ordinaunce in all those thynges that of necessitie  
are requisite to the same.

As the Church of Hierusalem, Alexandria, and  
Antioche haue erred: so also the Church of Rome  
hath erred, not only in their lyving and maner of  
ceremonies, but also in matters of fayth.

## Of the aucthoritie of the Church. 20

**T**he Church hath power to decree Rites or  
Ceremonies, and aucthoritie in controuer-  
sies of fayth: And yet it is not lawfull for the  
Church to ordayne any thyng that is contrarie to  
Gods

Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Church be a witness and a keeper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21

### Of the auctoritie of generall Counselles.

**G**enerall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite & word of God) they may erre, and sometyme haue erred, euen in thinges parteynyng vnto God. Wherefore, thinges ordayned by them as necessary to saluation, haue neyther strength nor auctoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22

### Of Purgatorie.

**T**he Romishe doctrine concerning purgatorie, pardons, worshyping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a sonde thing, basely inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

# of religion.

15

## Of ministeryng in the congregation.

23

**I**t is not lawfull for any man to take vpon hym the office of publique preachyng, or ministring the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publique auctoritie geuen vnto them in the congregation, to call and sende ministers into the Lordes vineyarde.

## Of speakyng in the congregation, in such a tongue as the people vnderstandeth.

24

**I**t is a thing playnely repugnaunt to the worde of God, & the custome of the primitive Church, to haue publique prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

## Of the Sacramentes.

25

**S**acramentes ordayned of Christe, be not onely badges or tokes of Christian mens profession: but rather they be certaine sure witnesses and effectuall signes of grace and Gods good wyll towards vs, by the which he doth worke inuisible in vs,

in vs, and doth not only quicken, but also strengthen and confirme our sayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those tyme, commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to be compted for Sacramentes of the gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visibible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caried about: but that we should duely vse them. And in such only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

## 26 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

**A**lthough in the visibible Church the euyl be euery myngled with the good, a sometime the euyl haue cheefe auctoritie in the ministrations



tion of the worde & Sacramentes: yet forasmuch as they do not the same in their owne name but in Christes, and do minister by his commission and auctoritie, we may vse their ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neither is the effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtly do receaue the Sacramentes ministred vnto them, which be effectually, because of Christes institution and promise, although they be ministred by euill men.

Neuerthelesse, it apparteyneth to the discipline of the Church, that enquirie be made of euill ministers, and that they be accused by those that haue knowledge of their offences: and finally, being founde guilty by iust iudgement, be deposed.

## Of Baptisme.

27

**B**aptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or new birth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confirmed: and grace increased by vertue of pray-

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er vnto God. The baptisme of young children, is in any wyse to be retayned in the Church, as most agreable with the institution of Christe.

## Of the Lordes supper.

**T**HE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtly, worthily, and with fayth receaue the same, the bread whiche we breake is a parttakyng of the body of Christe, and like wyse the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substance of bread and wine) in the Supper of the Lorde, can not be proued by holye writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, carryed about, lysted bp, or worshipped.

Of

# of religion. 19

*Of the wicked which do not eate the body* 29  
of Christe in the vse of the Lordes Supper.

**T**HE wicked, and suche as be boyde of a liue:  
Iye sayth, although they do carnally and vi-  
sibly presse with their teeth (as Saint Au- Super I  
gustine sayth) the Sacrament of the bodye and han. Tra  
blood of Christ: yet in no wise are they partakers tat.26.  
of Christe, but rather to their condemnation do  
eate and drinke the signe of Sacrament of so  
great a thing.

Of both kindes.

30

**T**HE cuppe of the Lorde is not to be denyed  
to the laye people. For both the partes of the  
Lordes Sacrament, by Christes ordinance  
and commaundement, ought to be ministred to  
all Christian men alike.

*Of the one oblation of Christe fini-* 31  
shed vppon the Crosse.

**T**HE offering of Christ once made, is the per-  
fect redemption, propiciation, and satisfacti-  
on for all the sinnes of the whole worlde,  
both originall and actuall, and there is none o-  
ther satisfaction for sinne, but that alone. Where-  
fore the sacrifices of Masses, in the which it was  
commonly said that the Priestes did offer Christe

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for the quicke and the dead, to haue remission of payne or gylt, were blasphemous fables, and dangerous deceites.

32

### Of the mariage of Priestes.

**B**ishops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to bove the estate of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlynesse.

33

### Of excommunicate persons, howe they are to be auoyded.

**T**hat person whiche by open denuntiation of the Church, is ryghtly cut of from the vni- tie of the Church, and excommunicated, ought to be taken of the whole multitude of the saythfull as an Heathen and Publicane, vntill he be openly reconciled by penaunce, and receaued into the Church by a iudge that hath auctoritie thereto.

34

### Of the traditions of the Church.

**I**t is not necessarie that traditions and ceremonies be in al places one, or vtterly like, for at all times



times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against Gods worde. Whosoever through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordeyned and approued by common aucthoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler of nationall Churche, hath aucthoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Churche ordeyned onely by mans aucthoritie, so that all thinges be done to edifyng.

## Of Homilies.

35

**T**HE seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set forth in the time of Edward the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

*Of the names of the Homilies.*

- 1 Of the right vse of the Church.
- 2 Agaynst perill of Idolatrie,
- 3 Of repaying and keping cleane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunkenesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacramentes ought to be ministred in a knowen tongue.
- 10 Of the reuerente estimation of Gods worde.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christe.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receauing of the Sacrament of the body and blood of Christe.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonic.
- 19 Of repentaunce.
- 20 Agaynst Idlenesse.
- 21 Agaynst rebellion.

36 *Of consecration of Bishops and ministers.*

**T**HE booke of Consecration of Archbishops, and Bishops, and orderyng of Priestes and Deacons, lately set forth in the time of Edwarde

Edward the first, and confirmed at the same tyme by auctoritie of Parliament, doth conteyne all thinges necessarie to suche consecration and orderynge: neyther hath it any thyng, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrate or ordered accordyng to the rites of that booke, sence the seconde yere of the afozenamed king Edward, vnto this time, or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

### *Of the Ciuill Magistrates.*

37

**T**he Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuile, in all causes doth apparteine, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the mindes of some slanderous folkes to be offended: we geue not to our princes the ministring either of Gods word, or of Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queene, doth most plainlie testifie: But that only prerogatiue whiche we see to haue ben geuen alwayes to all godly Princes

ces in holy Scriptures by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the ciuill sword the stubberne and euill doers.

The Byshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38 Of Christian mens goodes, which  
are not common.

**T**HE ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thinges as he posselleth, liberally to geue almes to the poore, accordyng to his habilitie.

39 Of a Chrstian mans othe.

**A**S we confesse that bayne and rashe swearing is forbidden Christian men by our lord Iesus Christe, and James his Apostle: So we



we iudge that Christian religion doth not prohibe, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

The Ratification.

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**T**HIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraine Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth, &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD, 1571.

To. i.



# The Table.

- 1 Of fayth in the Trinitie.
- 2 Of Christe the sonne of GOD.
- 3 Of his goyng downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy ghost.
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Credes.
- 9 Of originall sinne.
- 10 Of free wylle.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christe alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtayning saluation by Christe.
- 19 Of the Church.
- 20 Of the authoritie of the Church.
- 21 Of the authoritie of generall Counsels.
- 22 Of Purgatorie.
- 23 Of ministring in the congregation.
- 24 Of speakyng in the congregation.
- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked whiche ate not the body of  
Christe.



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